

CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD-TIDINGS, THAT PUBLISHETH PEACE."—Isa. iii, 7.

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FROM THE CHRISTIAN PREACHER.

SERMON.

By W. L. REESE, BLOOMFIELD, N. Y.

"Wherefore doth a living man complain? a man for the punishment of his sins."—Lam. iii, 39.

The great diversity of religious belief, which prevails, even among enlightened nations and christian communities, has given rise to so many different creeds and professions of faith, which claim to state definitely, or considerably so, the views of each and of all, that we cannot be supposed to do them wilful injustice in our animadversions, especially if we follow their own records.

It is the farthest from my desires to heighten or exaggerate the errors of our species, whether religious or otherwise. We all have enough lying at our own doors about which we may profitably concern ourselves, without dealing in censures upon others.

But in conceding all this, which I do most cheerfully, we should never be indifferent to the well-being of society so far as to pass in silence such errors as are hostile not only to the records of immortal truth, but to our dearest interests and our fondest hopes. We must, therefore, reserve to ourselves the right to use much plainness of speech in attempting to answer the question propounded in our text, "Wherefore doth a living man complain? a man for the punishment of his sins?"

It is right, that we should have our affections so ordered as to meet with firmness and fortitude the various trials of life, and submit to them without a murmur. And perhaps we should have the satisfaction of seeing most men thus reconciled to misfortunes and afflictions, if they had just and intelligible notions of the object for which they are permitted, and the issue to which they will tend.

We can scarcely imagine, that any man is by nature fitted to contemplate misery in others with pleasure to himself, or to be in any degree regardless of his own happiness. "No man hateth his own flesh"—nor are any organized by their Creator to loathe their fellow creatures. Should any such disposition be found, we may be assured it has been contracted by dint of education and the force of circumstances. Yet it is notorious, that considerable variety is discoverable in the temper, habits and feeling of our species. This variety, so far as it is natural, is undoubtedly what it should be. In this life we are subject to pains, diseases and death; and while the sensibilities of some persons are so extremely acute and delicate, that they cannot endure the sight of convulsive pains in men nor in animals—others can endure it apparently without emotion of any kind. This diversity, we believe, is proper and necessary, in itself considered.

We are aware, however, that these fine sensibilities of nature, a share of which we all have, may be allowed such a direction, when uncontrolled by the firmer attributes of reason and discretion, as to plunge us into much unnecessary pain, and often make us culpably indulgent of ourselves and of others, when a rational sternness and rigidity would be far better. While on the other hand, that stouter nature, which was bestowed on men for the purpose of meeting and enduring personal toils and pains,

and of contributing to the aid of the wretched, is too frequently suffered to degenerate into indifference to the miseries of mankind, and often into cruelty. This deplorable effect may be the consequence of bad example, or of cruel treatment. Where this principle of nature is strongly possessed, (and it is undeniable, that some have it more powerfully than others,) it is all-important that it should have the direction given it for which it was designed. An exhibition of disregard or indifference to suffering, often repeated, will, almost inevitably incline to the same feeling in those in whom a kindred firmness is found—unless counterbalancing examples of mercy prevail at the same time.

In the various reformers, so called, who have flourished in different ages, in the Christian Church, these feelings and temperaments have been more or less conspicuous. An improper and vicious education had prevailed over all grades of society, and the worst of examples had exerted all their influence. The history of these ages, during which Christianity existed only in name, while every sacred precept, and wholesome model of conduct were swept from the ranks and the records of nearly the whole community, is replete with the details of human corruption and moral degeneracy. From this almost universal chaos, some few stars of moderate magnitude, and feeble splendor shone out, and cast some imperfect beams "athwart the gloom profound," and indicated the approach of day. Reformers sprung up, and loudly inveighed against the prevailing abuses. Some retired from the world in secret contemplation, where in the sequestered shades of silence they matured the religion they intended offering to mankind. Their acute and timid sensibilities would not suffer them to breast the consequences which would inevitably attend an open rupture or palpable measures of reform. And though on account of the unobtrusive manner in which they attempted to improve the moral condition of their brethren, they gained but few disciples, their followers, very generally, were like themselves, mild, forbearing and merciful, because they sought to envelop and call into exercise their best powers and passions, and quell those that were boisterous and turbulent.

But other reformers arose, whom nature had highly gifted, but who were possessed of warm temperament and vehement passions. Other qualifications indeed they possessed, which might have been cultivated, and given a character of mildness and moderation to their whole religious career. But their more rugged feelings obtained the ascendancy in the commencement of their opposition to the corruptions which prevailed in the church, and held the rudder through all the storm. Their conduct, as well as their writings, shows, that they were quite generally under the influence of very warm passions, and seemed to dread nothing, and shrink from nothing, which would prove subservient to their designs. *Their religious faith was for the most part, formed before they abandoned the mother church, and it was of that cruel character, which accorded with their excited feelings—a faith to which their worst passions could bid a hearty welcome.* The faith which they possessed was thrown into a form or system, and this work was likewise done under the same influences by which their warm and determined opposition

was carried on against the Romish Church.—From such a state of feeling we could not look for much benevolence, nor the best and mildest religious code. But the creed which was now drawn up, with some slight verbal variations, is substantially that which has obtained the outward sanction of a very large proportion of Christendom. The impetuous leaders in these momentous concerns, which by the way have proved a blessing to the world, and to us, had their favorites on whom they lavished their smiles of approbation, and they too hastily imagined, that the impartial Father of the spirits of all flesh, had also his favorite ones, on whom he had purposed to bestow his mercy and salvation to the indiscriminate and eternal exclusion of all the residue. The substance of their creed was embraced in the articles which I will here present you, extracted from a work in very general use, and which you may be assured, are very nearly a correct transcript of the present prevailing opinions.

"1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, *without the least foresight of faith, good works, or any conditions performed by the creature*, and that the rest of mankind he was pleased to pass by, and ordain to dishonor and wrath for their sins, *to the praise of his vindictive justice.*"

"2. That though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this ground, the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ, by the blood of the cross, should effectually redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father."

"3. That mankind are *totally depraved*, in consequence of the fall of the first man, who being their public head, *his sin involved the corruption of all his posterity*; and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come."

"4. That all whom God hath predestinated unto life, he is pleased in his appointed time, effectually to call by his word and spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ." And

"5. That those whom God has effectually called, and sanctified by his spirit, shall never finally fall from a state of grace."—*Buck's Art. Calvinists.*"

Now it is not possible, in the nature of man, and of things, for all men to approve and adopt this system of belief. The constitution of the mind in millions of instances forbids it. The tender sensibilities of our nature, and our native impressions of justice and goodness, render these opinions unwelcome and revolting to our hearts—nor do all who subscribe to, inwardly approve them, nor do we think that any can. For it must require a flinty nature indeed to take pleasure in a system of faith so perfectly replete with horror. And we rejoice that there are hardly any so far departed from feelings of be-

nevolence as to delight in a doom so awful as that which they believe awaits a vast many of our race. The desires and prayers of all devout and serious minds, are, that grace may universally reign and triumph. Hence the hypothesis which is proclaimed to the world as the only gospel, but to which no minds are perfectly reconciled, must in a greater or less degree, produce murmurs and complaints in all.

Admitting, then, that the articles of faith which have been given, express the proper condition of man—the predestinating grace of God, and a faithful compendium of the gospel of Christ—but with which no benevolent mind is pleased—let us here, once for all, raise the inquiry in our text, “Wherefore doth a living man complain, a man for the punishment of his sins?”

Here the most of men are ready to reply, *We complain*, because, if God from before the foundation of the world, chose a certain number of the fallen race of Adam in Christ, and at the same time was pleased to pass by the rest, and ordain them to dishonor and wrath, for their sins, to the praise of his vindictive justice, God made this difference among men before he created them, and therefore before they could do good or evil. Our sins must hence have been prospective, as they had no real existence. And the vindictive workings of divine wrath must have been owing to his own perfections which enabled him to foresee the sinfulness of his creatures in prospect. *Men complain* of the punishment of their sins, because, in order to make this difference among the species before they had a being, the Almighty must have determined, that mankind should sin, and involve, at least a portion of our race in endless, excruciating wo. For God could not have purposed from eternity to pass by, and ordain any to dishonor and wrath, without the occasion to do so—and that occasion was sin not yet committed, but in the future view of the all-comprehensive mind of Deity. *Men complain*, not only because this was permitted, with cold indifference to the immortal interests of our species, but on account of its being an absolute and immoveable purpose of the Eternal, that sin and suffering should certainly and endlessly continue.

2. Mankind feel a disposition to murmur, and do often complain, when they reflect upon their probable awful doom which awaits them in eternity, and consider, that Almighty power, wisdom and goodness, could have prevented the causes which led to a catastrophe so horrid—but did not. However submissive they may think they are, when they contemplate this subject, they will find it impossible to bring their minds to acquiesce in so much unnecessary and thankless misery, without permitting their finer feelings of benevolence to rise against it, and utter complaints and groans, in view of a prospect so appalling. Why so many sighs and tears, while dwelling on this very subject, if all is well and all minds are reconciled? Why those piercing shrieks and doleful lamentations, if it is believed there is no cause for complaint? If the worst that is expected be necessarily what it should be—if it is conceded to be according to the righteous law of God, why are complaints and murmurs heard?

3. *Men complain* on account of the punishment of their sins, because original transgression has been made their own by imputation, which subjects them to endure afflictions for the sinful acts of another. It is beyond human power and comprehension to see any justice, necessity or propriety which can be urged in palliation of a purpose so apparently vindictive, as that which could pronounce and entail, unremitting and interminable anguish upon a numberless posterity for the faults of a progenitor. And inasmuch as no created genius can unravel the labyrinth of that conduct ascribed to God which is so much unlike any thing that could

flow from the compassionate heart of a benevolent earthly parent, our imperfect natural sympathies tremble and weep while we worship under the intolerable load.

4. Complaints have been and are put up, from feeling and devout hearts, under the impression, that infinite excruciating consequences will flow from personal sins, as well as from imputed corruption or inborn depravity. So that there seems to be no possibility of escape from the pitiful and perilous condition of sinful man. Who can avoid commiserating the sadness and the gloom which deck in deep mourning the countenances of fond and compassionate mothers, and of the most pious members of community? They may not often complain so as to be heard by mortal ears, but they incessantly pour their silent sighs and groans into the ears of the Lord of Sabaoth! They feel no positive security for thousands, and they weep over the awful doom of their sons and their daughters.

5. There is still another cause on account of which *men complain* for the punishment of their sins. However irrational may be our religious opinions, we can no more stifle the risings of reason than we can prevent thought. And if the separating line between the righteous and the wicked were drawn from eternity, and definitely and unalterably settled, we cannot resist the conviction, that the means were as certainly fixed as the end. Consequently all the actions of men, for which they were passed by and ordained to dishonor and wrath before they existed, must have been irrevocably determined to complete their wretchedness and reprobation. Men complain, therefore, because they are consigned to punishment for sins which they are taught to believe they cannot avoid. And often feeling their proneness to iniquity under the impression that their worst, as well as their best actions were decreed by heaven, despair wears out a life of sufferings too big for endurance, or their speculations end in infidelity.

In this portraiture of faith whose coloring we have not aimed to exaggerate, we certainly see sufficient cause why a *living man should complain for the punishment of his sins*. For as infinite power and skill cannot bring good out of endlessly enduring and positive evil, no good could have been intended in its production. This sentiment is not only the occasion of much complaint and pungent grief—of many sighs and tears and anxieties, in time, that cause our hearts to bleed for the unnecessary woes and pains of our brethren—but we must look further—we must contemplate the countless millions of wretched souls, who, in the eternal world, will not only complain, in the intensity of their anguish and the bitterness of their grief, but we are told they will then be employed in blaspheming their Creator, while they shall rave in the deepest agony, through the round of unceasing ages.

Were we to adopt this sentiment as the truth, how should we answer the question—*Why should a living man complain for the punishment of his sins?* Could any be at a loss for a reply? No—most certainly not. We have seen the extremes to which the mind must run on this appalling subject, and from which nothing can deliver but the truth as it is in Jesus. And by turning to our context we shall see, that the prophet's object in making the inquiry, was to show the impropriety and injustice of complaint in man on account of his chastisement. He says, “The Lord will not cast off forever. But though he cause grief, yet will he have compassion according to the multitude of his mercies. For he doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth, to turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not. Who is he that saith, and it cometh to pass, when the Lord commandeth it not? Out of

the mouth of the Most High, proceedeth not evil and good. Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways and turn again to the Lord.” 31-40.

This is the language of inspiration. How perfectly soothing to the mind are the refreshings of truth and grace, when it has long been wandering in the mazes of error and delusion, seeking rest and finding none! Rely upon it, my brethren, every transgression and disobedience shall meet a full recompence—there is no truth more clearly taught by the inspirations of heaven than this. But we have the rich assurance, that “The Lord will not cast off forever.”

In concluding, suffer me once more to repeat the question, *Wherefore doth a living man complain?* We reply, *It is because he is ignorant or unbelieving, as to the object for which he is chastised.*

Let us not forget the exhortation that speaks to us as to children, “My son, despise not thou the chastening of the Lord, neither faint when thou art rebuked by him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye illegitimate children and not sons. Furthermore, we have had fathers of our flesh who chastened us and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby.” Heb. xii, 5-11.

Let men believe the gospel with the whole heart, and bring all their affections under its influence—let them adopt the sentiment which reveals the design of infinite mercy in their chastisement, and see that all things shall finally work together for good, and they would heed the divine admonition to cease to do evil and learn to do well, that they might experience that holiness which is the end of correction.

And in the light of this animating truth, seeing that we are all subject to the common burdens of mortal life, let us piously seek to soften its woes and ills by being reconciled to God and his providence.—AMEN.

FROM THE MAGAZINE AND ADVOCATE. OUR PERIODICALS.

We have long wished that some one would take up this subject, and offer a few candid remarks on the rapid increase, among us, of new papers. But with the exception of a passing notice of some new periodical in particular, we have waited in vain. It is, we well know, a delicate subject, but believing we have the fewest interests to sway our mind, (being connected with one of the best established and most flourishing periodicals in the order, and in no wise peculiarly interested in that, except so far as our settled salary as co-editor and our wages as printer, might interest us,) we have assumed the task. In a field embracing so many, and such differing considerations, we cannot hope to exhaust the subject, and are likely to fail in doing it justice, even in the brief view we may take of it. Of one thing, only, can we be certain—pure motives, a desire to do good, or prevent evil, to the common cause in which we all are brethren.

Intricate as the subject may appear, we are not without data on which we proceed. But a few years since, we were, as we now bid fair to be, overrun with expensive, poorly supported, languishing periodicals. The feeblest gradually died away, or were merged in the more successful, after subjecting their proprietors to much

pecuniary loss, and weakening public confidence in all works of the kind. Since then, the few and amply sufficient periodicals we have, have prospered, and most of them have latterly begun to repay their proprietors for their former losses and unrecompensed labors in the public service. Forgetting, or overlooking, or disregarding, the causes of this latter-day prosperity and profit, many of our brethren have become quite anxious to share in it, by also engaging in publishing papers. But can they reasonably hope that now, like causes will not again produce like effects—that the causes of prosperity being removed, by an over-increase of periodicals, the prosperity and profit will not also cease? Let our brethren but look for one moment at the number of new periodicals proposed and actually commenced within the last two years, and especially within two months last past. Is it not greater than the increase of our order? Is it not unwarranted by the general prosperity of our cause—particularly when the well established character of our well supported periodicals is also taken into consideration?

We would not be understood as depreciating the usefulness and merit of any, could they but be so ably supported as to allow their proprietors a fair profit, and yet not too heavily tax the means of our order. We only speak of them as they are—place them all on equal footing as to moral and intellectual merit—and consider their probable utility to the cause should they be but poorly supported, or eventually fail—and their probable cost to their publishers and patrons.

I. And firstly, of the cause or order in general.

1. Large editions of any work can be afforded at a proportionately cheaper rate per copy than small editions of the same work can be. A paper containing 40,000 ems composition, and issuing about 1000 copies per week, on good paper, cannot be afforded, without loss to its publisher, at a less rate than from \$2 to \$2 50 per annum—even if the Editor's labor is bestowed on it gratis. But let the edition be doubled, or, say trebled, and the Editor may be fairly compensated—the work be afforded at \$1 50 per annum, and the publisher ultimately reap a reward commensurate with his risk, labor, and expenditures. Hence, a few well supported periodicals will disseminate double the information among the people, for the same money, without loss to any, and profit to their publishers—while many barely living periodicals will disseminate less information (by reason of copying, one from the other,) at double the expense to the order, and at a greater loss, or, at least risk of loss, to their Editors and proprietors. If it be urged that a greater variety of matter will be presented, we reply that those who now take several periodicals, generally complain that they see nearly all the important articles in every paper they take.

2. When new papers are started, a great portion of their support is subtracted from the older ones. After languishing awhile, they die—and their patrons, discouraged and weakened in confidence, do not generally return to support those papers they at first patronized. Sometimes they may so weaken the patronage of a neighboring periodical, that both will die together. In these cases, certainly, the cause sustains a great injury—to which may be added the taunts and rejoicings of our opponents, that another Universalist paper has died for want of support—that the cause is going down, &c.

3. The jealousies which are likely to spring up among the proprietors of papers, all seeking patronage and support from the same section of country, do more injury than the circulation obtained by personal or local attachments, can do good. Those who remember the jarring disagreements which took place among several of our periodicals, about four years ago, will not deny this fact.

Hence, we arrive at the conclusion, that al-

though an increase of periodicals may be beneficial to the cause, yet, if started without a certainty of sufficient and generous support, they will be expensive, and in danger of destroying public confidence, and lessening the number of readers, by running down—or, if located too near each other, will be productive of bickering, jealousy and ill-will, among those, who, above all others, should co-operate with each other in harmony and love.

II. Of the Editors and publishers of periodicals.

1. Much as we wish to see the good cause promoted, we cannot wish it done at the ruin or expense of our best, and most spirited and enterprising brethren. Too often, papers are started by those who have no means to defray the expenditures thereof, but from their current receipts. Just at the first start, these may be sufficient—but afterwards it will be found that a long period must elapse, and many outstanding accounts accumulate, before the weekly receipts will meet the weekly expenditures. The losses by delinquent subscribers, the expenses of agencies and collections, and the bills of incidental expenses, are always, or nearly always, much greater than they are at first sight, supposed to be. Hence, many a publisher who has started a paper with a strong hope of making money, has found at the end of one or two years, that he has lost much more than he expected to gain. New patrons come in but slowly—old ones drop off—the local excitements attending its establishment, if not causing it, die away, and the publisher finds himself pledged to continue the paper, without patronage sufficient to do so. We speak from some personal experience; and offer that of another, in his own words—we mean Br. L. C. Todd, of the Genius of Liberty, in Jamestown, Chautauque county.

"OUR PROSPECTS."—Many are discontinuing their papers, and we are satisfied that such a work cannot be supported in this country. We intend, however, to make it as worthy of patronage as possible, another year, as we must continue it through, and then let it end, with the loss of two or three hundred dollars sacrificed to the next generation. If our subscribers would generally make a reasonable exertion for its support, we might go through this volume without loss."—*Gen. of Lib. of June 2.*

"Br. A. Peck, of Montrose, Susquehanna county, Pa. has issued proposals for publishing a semi-monthly work at \$1 in advance, or \$1.50 after the 7th number. We think him qualified for the work, but as older papers have pre-occupied the ground, we advise him to stop where he is, unless he wishes to sacrifice what he has, and gain the thanks of nobody. Ten times the exertions will be made to start a new thing that can be relied on to sustain it when started."

Gen. of Lib. of June 9.

2. Thus far with respect to those who commence new papers—but the injury ends not here—it extends to the older publishers, who perhaps, have just begun to recover from the losses and expenses of their commencement. They, flattered by the large accessions to their lists, have made improvements from time to time in the size and appearance of their papers, and pledged themselves to make others, which they cannot do without loss, at a less patronage than they now enjoy. Thus, frequently, by starting new papers, there is a loss all round, without a correspondent gain any where. To publishers whose papers have from three to six thousand subscribers, these remarks are not so applicable—but they are very applicable to all who have a patronage under that number. And it behoves all who desire to start new papers, to pause, and ask the question, Shall Universalist Editors go on, like the fish of the deep, devouring

each other, and being devoured in turn? Shall we go on with a risk of loss to ourselves, perhaps a certainty of loss to a brother publisher, and no prospect of great general good before us?

We believe we are disinterested in these remarks, except so far as a general brotherly love and the good of the cause influences our feelings. We own no paper, nor part of any—and even our present situation, as *Editor* and printer of one, we will not retain two years longer—if we do that long—for we do know it to be not pleasant to edit and conduct a paper, and we wonder that any one does think it so. What we have written, therefore, is alone from the firm conviction that Universalists should learn wisdom from the superior policy of our enemies. That if we would promote our welfare, and that of truth together, we must lessen the causes of weakness and sources of division among ourselves—concentrate, and judiciously apply our means and energies—hoard up carefully, our resources—and with all economy, prudence and wisdom, use our strength in building up our Zion—spreading the knowledge of the true faith—and in pulling down the strong holds of opposition and spiritual wickedness in high places.

Prospectus for the Second Volume of the SOUTHERN PIONEER AND GOSPEL VISITOR.

As the SOUTHERN PIONEER AND GOSPEL VISITOR, has been before the public nearly one year, it will be sufficient, in issuing proposals for the second volume, to say, that no change will take place in the character of the work. It will, as heretofore, be devoted to the great doctrine of *Universal Salvation*, to the exposition of the Scriptures, and to the promotion of practical godliness. Every other number will contain an original Sermon, and every number an illustration of some difficult portion of the Bible. Practical subjects will also receive attention, so that while the mind is instructed in doctrine, the heart will be urged to repentance, and will be enriched by virtue. Intelligence will be given of the formation of societies, the erection of meeting houses, the meetings of associations and conventions, and of all that relates to the progress of liberal principles. The editors have correspondents in different parts of the United States, who will communicate the earliest intelligence of all that will interest and profit their readers. Several of the best writers in the Universalist denomination, have engaged to contribute for their columns; others will be solicited; and no pains will be spared by the editors to give them interest and variety.

The necessity of a liberal periodical in the states this is published, will be acknowledged by all. But the cause is new, and unless the paper receives support from the brethren in other states, the Proprietors will suffer great loss. In asking, therefore, the aid of the brethren throughout the Union, we only ask them to aid in promoting a cause, which is here now in its infancy. With the expectation of assistance, founded on the kindness and generosity of liberal Christians, and on the patronage already extended to the Visitor, arrangements have been made, by the advice of its friends, to publish it once in two weeks, on a royal sheet, in a quarto form, making a volume of two hundred and eight pages, at the rate of one dollar per year to country subscribers, and one dollar twenty-five cents to city subscribers. On these terms subscribers in any part of the Union will obtain their paper, nearly as cheap as city subscribers. Those who acted as Agents the past year, will accept our warmest thanks. A continuance of their favors is respectfully solicited.

All letters and communications to be addressed (post paid) Rev. O. A. Skinner, Baltimore, Md.

RICHARD REYNOLDS.

From the Rev. W. Thorp's Speech.

The benevolence of Richard Reynolds, Sir, was of the highest order. It was liberal, diffusive, universal. Not narrowed by party prejudice, nor bounded by the limits of party connexions, it embraced the Family of Man: yea, the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity, of religious connexion, of moral worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed. Proceeding, in the first instance, from compassion, it was afterwards purified by religious principle, and strengthened by a sense of his awful responsibility to the great Lord of all for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility: the pleasure that attends it soothes and deceives the heart. An interesting account of human wretchedness excites its pleasurable sympathetic emotions, the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception.—But to enter the abodes of the wretched: to examine into debts, and wants, and diseases; to encounter loathsome sights, and endure offensive smells within the very sphere of infection; to give time, and thought, and talent, and labor, and property; this is the substance and not the shadow of virtue. The pleasure of sensibility may be greater; but greater also is the danger of self-deceit. Death-bed scenes, eloquently described, delight the imagination; but they who are most delighted, are not always the first to visit a dying neighbor, and sit up all night, and wipe away the cold sweat, and moisten the parched lip, and remove the phlegm, and contrive easy postures, and bear with fretfulness, and drop the pious thought, and console the departing spirit. Ah, no! These boasted children of sentimental benevolence may often repair to the temple of virtue, but not to sacrifice. Extreme sensibility is a mental disease; it unfits us for relieving the miserable and tempts us to turn away like the cold hearted Priest and Levite. It avoids the sight and suppresses the thought of pain, stops the ears to the cry of indigence, passes by the house of mourning, and abandons the nearest friends when sick, to the care of the nurse and physician, and when dead, to those who mourn for hire. And all this under the pretence of delicacy of feeling, and a tender heart! Such was not the benevolence of the Bristol Philanthropist. Those acts of bounty which flow from the influence of sensibility soon fail; like the good seed fallen on stony ground, they soon spring up and as soon wither. But the benevolence of Richard Reynolds, purified, strengthened, and animated by christian principle, was steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardors or relax its exertions. It was active and industrious. His eloquence was not that of words but of deeds. He said little, but he did much. He left others to define benevolence; he studied the practice of it. While the sickly child of sensibility was weeping, he was extending relief; while philosophers were disputing whether philanthropy arises from selfishness or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all these causes, heedless of their contentions, he was exemplifying in real life, privately and before the world, the charac-

ter of the true philanthropist. Their speculations he reduced to action; their abstract notions he embodied; and to their airy nothings he gave not only a local habitation, but a reality, a substance, and a form. Like his beloved Master, whose spirit he had imbibed, and whose example he closely copied, he went about continually doing good. His beneficence was guided by wisdom and discretion. It was not scattered promiscuously and at random, but bestowed upon such objects and in such a way as he deemed (and he was a most excellent judge) the most effective in promoting the individual and the general good. To furnish employment for the healthy and the strong; to supply the wants of the really indigent and necessitous; to ease the aching heart of the father, who, after toiling the live-long day finds, instead of rest at home, that he is called to bear, what he is least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty, overtaken by sickness or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind, feet to the lame, and speech to the dumb; to rescue vice from guilt, and infamy and ruin, and during the season of reformation, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days, by administering that bounty which they, in the time of their prosperity were ready to administer to others; these were the employments of Richard Reynolds, these the objects of his beneficence; these were the offices of mercy in which he delighted! His heart told him what to do; his conscience, as the vicegerent of Heaven, reminded him of the claims of moral obligation, and insisted that it must be done. His head devised the means and arranged the plan of action; and his hands obedient to the dictates of his heart and the mandates of conscience, were ever ready to execute plans which his head had formed. Thus his whole existence was consecrated to the cause of benevolence! If we love the modesty which concealed the hand that bestowed the princely donation, we revere the courage which occasionally stopt forward to avow himself the donor, when his design was to stimulate others to follow his example. His whole conduct was marked with the most consummate wisdom, and left us at a loss whether to admire most, the benevolence of his heart, or the powers of his understanding; the deeds of mercy which he performed, or the manner in which he performed them.

His charity was of heavenly origin, and bore the impress of his Maker's image. It was derived from an immediate union with the greatest of all beings, and the fountain of all happiness; and as the mind naturally assimilates itself to those objects with which it is familiarly conversant, by immediate intercourse with God, he caught the resemblance of his glory. For God is love; he that dwelleth in love, dwelleth in God, and God in him. His body was the temple of the Holy Ghost, built indeed with a lowly roof, but attended with cherubim and seraphim. There an altar was erected to the living God, whence the flame of devotion, and the incense of praise, ascended day and night. In that temple, as in the Jewish sanctuary, the Shekinah, the visible symbol of a present Deity, was enshrined above the mercy-seat and occasionally shone forth, and shed a glory all around. In his measure he was filled with the fulness of God. No wonder, if benevolence like his was a source of happiness to himself, as well relief to others. It was spring shut up; a fountain sealed; a garden enclosed, which the eagles never saw, and the foot of the unclean beast never

trod. Enamoured with the charms of virtue, he delighted to behold her native beauties, and to obey her sweet commands. He practised benevolence for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined to enjoy that luxury. His own experience taught him, that the God of Mercy, who formed the heart of man to be the dispenser of his bounty, has ordained, that, like the vital fluid which goes from the heart to diffuse life and genial warmth through the whole system, it should return, in the course of circulation, not impoverished, but enriched, to the source whence it flowed. His goodness might sometimes be required with evil, but this moved him not. He knew that no deed of mercy could be wasted; that some ministering angel is stationed in every department of the moral world to gather up the fragments that fall from the table of benevolence, that nothing may be lost. Actuated by these noble principles, he held on his glorious career, still scattering blessings around him, until he resigned his meek and gentle spirit into the hands of his Redeemer, to enjoy the fulness of his love, and to behold the brightness of his glory, in the regions of eternal day. By relieving the miserable he made himself friends of the mammon of unrighteousness, many of whom had gone before him, and have now hailed him, as their benefactor, on his arrival into everlasting habitations.

TRUTH RESIDES WITH "THE COMMON PEOPLE."

Heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin of the principal corruptions of Christianity which have prevailed at different periods, and you will uniformly find that they commenced in the higher classes, among men of leisure and speculation: that they were the product of perverted ingenuity and of unsanctified talent. Adapted to subserve the purposes of avarice and ambition, they were the invention of spiritual wickedness in high places. The community, tenacious of the habits of thinking and acting to which they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of the theory. The progress of opinion is from the higher to the lower orders; and it is unnatural for it to begin at the bottom, as for water to ascend from the valleys to the hills. The doctrine of transubstantiation is too much at war with common sense to have originated with the common people, any more than the doctrines of purgatory, auricular confession, the worship of the host, or the infallibility of the pope: all of which are gradually obtruded on the laity by the artifices of a designing priesthood, whose interest and ambition they promoted. Far from running into these absurdities of their own accord, the people harrassed, confounded, and dismayed, were hunted into the toils by men who made merchandise of souls. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims, and they will form the firmest bulwarks against the encroachments of popery, as well as every other erroneous and delusive system. It is in a virtuous and enlightened population, and especially in a yeomanry and peasantry informed and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that Christianity commenced its earliest triumphs: among them the Reformation begun by Luther, found its first and fastest friends: and as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.—*Robert Hall.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, JULY 28, 1832.

NOTICE.

Services for the present will be attended in the Orchard-street Church, at the usual hour in the morning, and at 4 o'clock in the afternoon. The evening service will be dispensed with.

BACK NUMBERS.

We have received several orders for the Messenger, couched in terms rather inclining us to believe they wanted the *back numbers*, but giving us no definite directions to that effect. The volume is now so far advanced, that it is becoming somewhat bulky to forward by mail, and we generally hesitate to do it without specific orders. In addition, we do not wish to tax the individuals with the postage, provided they do not want the numbers, and neither do we wish to hazard the loss of them. Those, therefore, who may have commenced within the volume, and desire the numbers from the commencement, will please advise us of it as early as convenient. We have recently had several calls for complete sets, from which circumstance we draw encouragement. We can yet furnish them, and every one that is taken up, is so much assistance to us, in our expensive undertaking. Those inclined to aid us in the experiment of establishing a paper in this city, permanently if possible, are respectfully solicited to order the work entire. Agents, particularly, will do us the favor to attend to this in their exertions in our behalf. P.

UNIVERSALIST PERIODICALS.

An article upon this subject, from the pen of Br. A. B. GROSH, junior Editor of the Magazine and Advocate, at Utica, will be found on our third page. We know not but the remarks apply to ourselves with equal, if not more force than to any one in the connexion, for with one or two exceptions we believe we are the last in the list. Be that as it may, there is truth in them, we know by experience, and the suggestions are worthy of serious consideration. For which reasons we freely transfer them to our columns.

At the time we commenced the Messenger, we had nothing to oppose to the objection, if such there was, of increasing the number of our Periodicals, but simply its location. That we regarded important, and we still think, however we may err in opinion, that it is of the utmost consequence a publication devoted to our order should be maintained in this city. And we still farther believe that the actual interest of our best established publications, are deeply concerned, indirectly at least, in one being thus sustained here, provided it is so conducted as to be creditable to the cause. Whether the Messenger meets this last particular, or ever will, its patrons must judge. We can only say that from the commencement it has been our most ardent wish to present our friends with a weekly sheet they need not be ashamed of. We felt some degree of assurance that we should, from promises received. And from the many unqualified private expressions of approbation, with which

we have been favored from various quarters, we really have reason to believe our exertions have been attended with a tolerable share of success. Still we confess disappointment ourselves in some particulars. We had pledges from several talented friends, of frequent contributions to our columns, but with some few exceptions, (and these deserve our warmest thanks) they have never put pen to paper for us. What is the cause of all this, we know not. Whether the course we have adopted is objectionable, or the continuance of a publication in this section is of too little consequence to merit attention, we cannot say. Such, however, we find the situation, and we regret it exceedingly. We should be gratified in presenting the great proportion of our weekly sheet in original matter of respectable character, would the professed friends of our cause enable us to do it; but if they will not write for us, we cannot help it, as we have no individual claim upon them, and we cannot encounter too heavy expenses in that particular, until we see some reasonable prospect of being sooner or later remunerated.

We are well aware that a publication of the kind in this city *should be* ably conducted, and it has been our unwavering purpose, the moment voluntary assistance succeeded in establishing its character for talent and permanency, to make such satisfaction as would secure valuable exertion to its columns. We know here lies the very *life spring* of all works of the kind. A writer, to be useful and instructive, must devote time and labor to his work, and this he cannot long do, without remuneration. Many circumstances may induce to a gratuitous exertion for a time, we know—local interests, a new work, or something of the kind; but to continue it for any considerable period, he cannot. Hence selections must be too generally resorted to, and, as Br. Grosh says, complaints soon arise that works are merely transcripts of each other.

We would not lay a straw in the way of the general advancement of our cause—we are too deeply interested in its well being. It is through this feeling mainly, that we are in our present situation; and the moment we have satisfactory indications from our patrons that we are unprofitable in that situation, we shall promptly retire from it, with as serious regrets as any one can indulge, that we have been hanging as dead weights on the cause. P.

SCRIPTURE EXPLANATION.

Now the serpent was more subtle than any beast of the field, which the Lord God had made; and he said unto the woman, Yea hath God said, Ye shall not eat of every tree in the garden? *Genesis iii. 1.*

(Concluded.)

It has been seen how utterly unfounded is the assertion of Professor Stuart, that our first parents were tempted by "an evil demon." This appears from the fact, that neither Moses, the author of the passage under consideration, nor any other Old Testament writer, has given the slightest intimation that such was the case. It also appears from the fact, that not a single passage, quoted by the Professor from the New Testament, makes any allusion to the temptation of

our parents by such a being as the "prince of evillgenii" is supposed to be. The only passage indeed, which refers to that temptation (2 Cor. xi, 3,) so far from giving countenance to the Professor's hypothesis, is fatal against it, since the Apostle's silence, in respect to an "evil demon," can hardly be construed into any thing short of positive proof that no such being was concerned. The Professor's appeal to the Zend-Avesta of Zoroaster, the traditions of the Jews, and the testimony of the apocryphal book of Wisdom, can be regarded only as a betraying of his cause, for had the divine oracles afforded the necessary proof, a Protestant Christian, of Mr. Stuart's learning and talents, would never have resorted to fables. We may safely adopt the conclusion, then, that no sufficient proof ever has, or ever can be adduced, that Moses supposed the tempter of our first parents to be "an evil demon."

We will now show that Professor Stuart himself has abandoned the idea that there was an actual *form* and *voice* engaged in the temptation of Eve. He says,

"On the question, Whether the actual form of a serpent presented itself to the *ocular* vision of Eve? most persons would perhaps decide readily in favor of the affirmative; nor would I gainsay the correctness of such a belief, for who can disprove it? Yet it is no more necessary to the essential verity of the narration and transaction in question, to suppose that there was an actual *physical* form presented to view, than it is in the case of our Savior's temptation, as related by the Evangelists, to suppose that there was a *physical* appearance of Satan, and audible words, (audible with the outward ear,) addressed to him. If Jesus 'was tempted in *all* points like as we are,' a *physical* appearance can hardly be supposed to have been one of the means of temptation."

The learned Professor finally concludes, that "On the supposition that our first parents were tempted by an evil spirit," then we may either suppose the tempter assumed the actual form of a serpent, mounted the tree, and by eating of the forbidden fruit, tempted our first mother to follow his example, or we may suppose the whole to be a figurative method of describing a real fact.

"Either of these," he adds, "may be adopted, *salva fide et salva ecclesia*, [with the safety both of faith and the church;] for the Scriptures are full of examples, in which the like principles of exegesis are generally admitted. Of the two methods here proposed, the former [that of *physical* appearance] is more easy and obvious at first view; the second is more consonant with the nature of the tempter. The objection to the first is, that to suppose the devil in reality to have assumed the visible form of a serpent, would be attributing a *miraculous* power to him, (which none possess but God, or those whom God commissions for purposes of good)—a miraculous power, employed here for the most fatal of all purposes. The second method is relieved of this difficulty."

We may be permitted to add to the reason here assigned by Mr. Stuart, why there could not have been a visible form, the consideration that had the devil been really concerned and taken the form of the serpent, as is generally supposed, we must not only conclude that he deceived woman, but her Maker also, since we do not find that any curse was ever pronounced by God on the *real tempter*, the devil, but only upon the innocent serpent whose form he had assumed.

This procedure is utterly unaccountable. The Deity must have been able to detect this "prince of evil genii," we should suppose, in whatever form he might conceal himself, and knowing him, we cannot account for the fact, that he should escape all punishment and rebuke, while the anger of the Almighty should fall with such tremendous power upon a poor brute animal, which was no more concerned in the temptation of our first parents than the harmless dove!!

"As to the conversation here," says Professor Stuart, "between the serpent and the woman, it may be viewed like that between the Savior and the tempter, i. e. mental, not with audible words addressed to the external ear. Does it need any proof, that the Scriptures are full of the like examples?" Heb. Christ. 136—8.

We may now conclude on authority which few Limitarians in the United States will care to dispute, that, *salva fida et salva ecclesia*, there was no voice addressed to Eve's outward ear, no physical form presented to her *occular vision*, and in short, that no literal serpent was at all concerned in her temptation. The whole narration is acknowledged to be tropical. Since this is the fact, and since Professor Stuart's hypothesis is wholly unfounded as we have seen, it will be our business to offer briefly an exposition that seems to us better to accord with the express language of Scripture, and the well-known principles of human nature.

It is unquestionable that "the serpent" is the known emblem of sagacity in Egypt and through the Eastern world." It is also conceded by Limitarians themselves, that the passage under consideration is symbolical. What then is its explanation? The Scriptures, as we have seen, afford not the shadow of proof that "an evil demon," or an imaginary being now called the devil, was represented under the figure of a serpent. We are consequently thrown back to our question, what is the explanation of the passage? It is evident that whatever possessed sagacity, cunning, subtlety, might, in the figurative language of the east, be well represented as a serpent. Moses speaks of the serpent as more subtle than any beast of the field; which phraseology certainly might lead us to infer that the tempter was not a beast, nor yet a superhuman being, in other words, that it was something pertaining to man himself. This inference is abundantly supported by Scripture testimony. St. James, in his Epistle ii, 14, 15, says, "Every man is tempted when he is drawn away of his own lust [desire] and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." This is a plain and explicit declaration of an inspired apostle in regard to the source of temptation. It is not the devil, a fallen angel, or "a prince of evil genii!" It is man's own desire. Here the apostle accounts for the introduction of sin and death. "Then when lust hath conceived, it bringeth forth sin and sin, when it is finished, bringeth forth death." "To be carnally minded is death." But, it will be asked, can this lust be made to correspond with the character ascribed to the serpent? The serpent is said to be "more subtle than any beast of the field." Is not lust or desire so likewise? Is it not as cunning, as deceitful as a serpent? Who that has ever been tempted is not conscious of its seductive power? How ample are its promises of enjoyment! How confident its assurance of pleasure, unmixed with pain! Does it not, with serpent tongue too often persuade us even against our better reason, that we shall not surely die, that no punishment awaits the transgressor? Considered in this view, how easy and natural is the account of the primal temptation and sin. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," no wonder if

her heart lusted after it. The dialogue represented as held between the serpent and woman becomes perfectly natural. Appetite or desire was holding controversy with reason, and as it, alas, frequently happens, passion triumphed over the judgment. Thus man is tempted when he is drawn away of his lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death.

There is still in the minds of thousands an almost insuperable difficulty in accounting for, or even in conceiving of, the origin of lust in the human heart, pure and holy and perfect as theologians delight in describing it. It is therefore thought necessary to suppose the prior existence of some malignant and seductive being, of a higher than earthly character, who tempted and ruined this lord of the lower world. Those persons forget how much they increase the difficulty by *imagining* sin to have begun its career in the paradise of God: for it is almost infinitely easier to conceive of man, a creature of earth, and appetites and passions, transgressing a law of the Deity, than of a pure and ethereal spirit, who ministered around the throne of the Almighty. If man could not sin of himself, much less could an angel of heaven. Besides, the apostle Paul informs us definitely with respect to the origin of lust, which St. James expressly recognizes as the tempter of man. He says, (Rom. vii, 7,) "Nay, I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." Had there been no law, then, there could have been no transgression.

Was it necessary we could easily show, that the explanation of the whole chapter is in strict accordance with the remarks now made. The serpent, unlawful and holy desire, was cursed above all the beasts of the field, and doomed to the lowest degradation. Of this we need no labored proof, while the world remains as it is. The seed of the serpent, that is sin, (for "lust, when it hath conceived, bringeth forth sin,) is still at enmity with the seed of the woman, but finally it shall be destroyed. "It shall bruise thy head [the serpent's] and thou shalt bruise his heel." A bruise of a serpent's head is mortal. Thus we see, if Christ be the seed of the woman, as is generally supposed, how harmonious are the Scriptures. For Christ came to "save his people from their sins," "to take away our sins," "to destroy death, and him that hath the power of death, that is, the devil." S.

FALSE QUOTATIONS.

We frequently observe a reprehensible carelessness, even among preachers, in relation to the manner of quoting from the sacred Scriptures. We are no sticklers for a word, but certainly we have a right to expect, when a man appeals to the living oracles of divine truth, that he should appeal to them as they are, unless he can show reasons for doubting the translation in common use. But when this is not done, and a professed minister persists in misquoting an important passage, we have reason to suspect him guilty of something worse than carelessness. We have a quotation in point, from the pen of the Rev. Mr. Crosby, editor of the "Baptist Repository," published in this city. Speaking of the Cholera, he says,

"The city inspector reports the deaths of the week ending Saturday, the 14th, at 510, of which 336 were cholera. 'It is appointed unto all men once to die, and after death cometh the judgment.'

Now we will thank Br. Crosby to refer us to this quotation with which he closes his paragraph, *in ANY AUTHOR, or in ANY LANGUAGE OF THE WORLD*. The truth is Br. Crosby either himself thought, or supposed his readers would think, this a passage of Scripture, and also that it was point proof that there would be a great day of

general judgment (such as is too often described by certain preachers) in the future world. The passage to which he probably had reference is Heb. ix, 27, which we will here present in connexion with Br. Crosby's wretched caricature of the words of inspiration:

"And as it is appointed unto men once to die, but after this the judgment." Bible.

"It is appointed unto all men once to die, and after death cometh the judgment." Mr. Crosby.

As we have before said, we are no sticklers for a word, but when a writer, by misquoting, abuses the passage, and gives it a meaning which the original could never allow, we feel it right to complain. Br. Crosby is either ignorant of the language of Paul, or culpably careless, or what is still worse, he *wittingly* misquotes him. By a slight attention to the passage, in connexion with its context, it will be seen that the apostle was saying nothing of death as it is the fate of all men, or of a judgment in the future world, but of the sacrificial death of the Jewish high priest every year, typically represented by the death of the victim sacrificed, and with which he was comparing the real death of the Great High Priest of the human race, Jesus Christ. As if he had said, And as it is appointed unto the men [the Jewish high priests] to die typically once every year in the sacrifice they offered, but after this the judgment of God in relation to the acceptance of the sacrifice, made known by the high priest's appearing, bearing on his bosom the breast plate of judgment by which he was constituted the representative of the twelve tribes, and pronouncing the blessing of God upon the people who were awaiting his return from the holy of holies; so Christ was once (only, see Greenfield's N. T.) offered to bear the sins of many [all mankind,] and unto them that look for him, as did the people the high priest, shall he appear the second time without sin [a sin offering] unto salvation.

S.

SOUND PREACHING.

The alarm occasioned by the prevailing and fatal Cholera seems to be improved to the best advantage by those whose religion presents no motives for repentance and virtue, but the fear of an *endless hell*. On last Sunday, we are informed, a preacher, (probably the pastor,) in the Union Presbyterian Church, Prince-street, used language like this. "My hearers, how many sinners who sat here last Sabbath and listened to the preached word, are now in hell? and how many who are now sitting here, before another Sabbath, will be in hell with them?" We do not vouch for the language, but only the sentiment. Surely this is what may well be called *sound preaching*. From our very soul do we pity the professed minister of christ, who must stand before a congregation of dying men, and with the bible in his hand, can find nothing better than the terrors of hell, to move their hearts to penitence and love!

S.

TRUE BENEVOLENCE.

A beautiful portrait of a truly *benevolent man*, in the person of Richard Reynolds, will be found in another part of our paper. How lamentable that mankind, (professed christians particularly,) cannot award at least, an equal character to their Father in Heaven, and how much anguish of soul would be saved, could they but view the Deity only in the same amiable light that poor erring man is there portrayed.

P.

NEW PERIODICALS.

We have received two new weekly Universalist periodicals, and a prospectus for a third. The progress of our cause must be rapid indeed, if it bears any proportion to the increase of our religious journals. We are, however, fully aware that this is not the fact. The *Christian*

Messenger has now been in existence nine months. Still, with the most unwearied exertions of the Publisher, and the devotion of no inconsiderable portion of our own time, it yet affords no prospect of paying its *absolute expenses* for the year, aside from any consideration of the Publisher's services, and although our own have been rendered gratuitously. Since the commencement of the *Messenger*, however, no less than five Universalist papers have sprung up in different parts of the country, with perhaps equal claims upon public patronage, and at least two *Prospectuses* are now before our friends for others. There seems to be a *newspapermania* among us—a mania, which, we have reason to fear, will prove equally injurious to those affected by it, and the cause in general. We have however too recently entered the field ourselves to presume to judge of the prudence of our brethren. Of the peculiar circumstances which have called forth these works, we are but imperfectly informed, and whether they are needed and will find encouragement, Time, who tries all things, will determine.

The *CHRISTIAN PILOT* is published every Thursday at *Portland, Me.* on a royal half sheet, Brs. Menzies Rayner and Samuel Brimblecom, Editors. The Pilot is published at one dollar per annum, if paid in one month after subscribing—to which twenty-five cents will be added, if not paid within three months, and fifty cents if not paid within the year.

The *GOSPEL WITNESS* is published every Wednesday at *Hartford, Conn.* Br. L. F. W. Andrews, Editor and Proprietor. It will be published on fine paper and new type, each number consisting of four large quarto pages, at \$1 50 per annum, or \$1 25 in advance. The one before us is a *Specimen Number*. It is proposed to commence it about the first of September. Prospectus next week.

Br. W. S. BALCH proposes publishing in Claremont, N. H. a religious paper to be entitled "THE IMPARTIALIST," devoted to the doctrine of Impartiality in God, News, foreign and domestic, &c. It is designed to commence it in the month of September next, if sufficient encouragement is given. To be published every Saturday on good paper, medium size, at \$1 per annum in advance—twenty-five cents for every three months' delay.

S.

AWFUL DEATH!

In Denmark, Lewis county, N. Y. on Monday the 5th of June, a man by the name of Aaron Kitts came to his end by a fall from a tree.

This man was once a professor of religion. He, however, soon declined, and gave distressing proofs of his apostacy. His habits, for some time past, have been intemperate, and for some time he has been imbibing the doctrine of Universal Salvation. He lately returned from an excursion out of town, and brought with him a number of Universalist tracts. He remarked to a neighbor, that the Baptists and Presbyterians were all wrong, that they must yield the point to the Universalists, who alone were right, and that he intended soon to commence preaching the doctrine of Universal Salvation. In the afternoon of the day on which he died, he was at a neighbor's house, and on account of his foolish conduct, the neighbor suspected and charged him with being intoxicated, when he exclaimed, "May I be in hell before night, if I have drunk a drop of whiskey today!" and then added "but there is no hell!" Soon after he returned home in a state of partial intoxication, and ascended a poplar tree, for the purpose, as was supposed, of delivering his harangue, [what he called preaching,] and having gained a height of from 30 to 40 feet, while attempting to climb still higher, he exclaimed, "Baptists, Presbyterians, Devilists!"

when the limb which he held with his hands suddenly broke, he fell backwards headlong upon a board fence, broke his neck and died instantly, leaving a melancholy example of intemperance and Universalism.

Reader, are you intemperate? Are you a Universalist? Ponder well these facts. "Verily there is a God that judgeth in the earth." "It is a fearful thing to fall into the hands of the living God." "He that being often reproved, and hardeneth his neck, shall suddenly be destroyed, and that without remedy." ---Com.

REMARKS.

We copy the above from the *Baptist Repository*. The miserable man seems unjustly accused of apostacy, for Br. Crosby believes, and so in all probability did he, in the doctrine of *eternal election and reprobation* and the *final perseverance of the saints*. If he was not *elect*, therefore, he was never a *christian*, and of course could not *apostatize*. If he was one of the *elect* and a *christian*, he, doubtless, *finally persevered*, and died so, notwithstanding the apparent triumph of the devil over him.

A puerile but malignant attempt is made to class this wretched victim of intemperance among Universalists. His own profane language shows most conclusively, however, that he retained his first faith. "May I be in hell before night if I have drunk a drop of whiskey today!" He was a *hypocrite*. In a moment of excitement he uttered the sentiments of his heart, and it required reflection to correct the avowal he had made, and render himself consistent. He believed no doubt in *hell* and all the moralizing doctrines of his church.

We are most surprised at the concessions made by our Limitarian friends on the subject of God's judgment, "Verily," say they, "there is a God that judgeth in the earth." It seems the wicked man was judged and punished *here in the earth*. Is this, Br. Crosby, a state of *probation only*? How happens it then that God *judgeth in the earth*? Besides, Br. Crosby, if a wicked man's sudden and awful death, exemplifies that passage of Scripture, "he that being often reproved, and hardeneth his neck, shall be suddenly destroyed and that without remedy," how does this passage prove the doctrine of *future and endless misery*?

We close by expressing our incredulity of the whole story. Br. Crosby is not so prudent as many of his friends or he would not have given the *name, place, &c.* but would have said "a Mr. A. in the town of B." We shall be obliged to any person who will give us a statement of facts upon which we may safely rely. S.

ENDLESS MISERY

Inconsistent with the rational hopes and desires implanted in our bosoms by Deity.

The final holiness and happiness of all mankind, is the desire of every benevolent mind, the prayer of every pious heart. From whence did these benevolent desires and devout aspirations emanate? Who implanted them in our bosoms? Was it an all-wise, benevolent, and holy Creator, or was it the Prince of evil? Ask the untutored son of nature who causes the sun to shine, to enlighten him with his effulgent beams—who causes the moon to give him light by night to cheer his lonely footsteps through the forest—who causes the dew and gentle rain to descend, and fertilize the earth—who crowns his exertions with success, and supplies his every want—who moves him to love his wife, his children, and friends? And he will tell you it is the Great and Good Spirit, who dwells beyond the blue expanse above. Ask him what fills the red man's heart with envy, hatred and revenge, what moves him to imbue his hands in the innocent blood of his fellow men, and he will tell you, the machinations of that *evil spirit*

which is ever active in ensnaring the hearts, and perverting the nature of man. Now all this is perfectly natural. As far as we can learn from history, the idea that a *good* being is the author of *evil* thoughts and actions, has never been entertained by the rudest and most uncultivated nations. Indeed, no idea can be more repugnant to the *natural* feelings of the human heart; and certainly none can be more contrary to sound philosophy, and the revelations of inspiration. And we apprehend christians will readily admit that all the noble and benevolent feelings of our nature, are emanations of the divine mind.

We have said that the final happiness of the whole human family, is the *desire* of every benevolent heart. We may go further, and say it is the *desire*, nay the *will*, of Deity himself. Now the question arises, will that Being who is perfect in all his attributes, suffer the benevolent desires which he has implanted in the human mind, to be disappointed? Will he suffer his own *desire or will* to be frustrated? We think not. Holy writ teaches us that man was created for happiness; and we have not the least reason to doubt that he who instituted means for that end, will never suffer those means to cease their operation until all hearts are subdued and united in the bond of perfectness. Endless misery does not harmonize with any conception we can form of the Divine perfections—it pains the holiest affections of the heart and destroys that prayer of *faith* which we are commanded to offer in behalf of "all men."

The *desire* that all men *may*, and the *hope* th all men *will* ultimately be saved, is reasonable and in perfect accordance with the benevolent spirit of the gospel. But "it cannot be admitted," says Dick in his philosophy of a future state, "*in consistency with the attributes of God*, that he will *finally disappoint the rational hopes and desires* of the human soul, which he himself has implanted and cherished." This was the reasoning of a believer in endless misery. Whoso readeth, let him understand.

Independent Messenger.

A few days since, the bundle of the *Messenger* for Montgomery, Alabama, was returned to us through the Post Office, with the following address, "Returned for address, and better wrapper." We know not how the bundle could have a *better wrapper*, for we have ever been particular in putting it in stout wrapping paper and in addition, tying it with a strong cord; and we feel confident the original wrapper could not have got off without special assistance. It was however re-mailed on Wednesday, and we hope it will this time reach our subscribers there, in due course of mail. We mention this, for the purpose of explaining to them the delay. P.

DIED,

In Southington, Conn. July 3d Mr. Jacob Tyler, aged 79. Mr. T. had been a believer in the doctrine of Universal Salvation for nearly forty years, and died as he had lived, a Universalist in *deed* and in *truth*.

RELIGIOUS NOTICE.

Br. B. B. HALLOCK will not be able to fulfil his appointment at Peekskill to-morrow, in consequence of ill health.

Br. L. F. W. ANDREWS will preach at Newtown, Friday evening 3d August—Bethel, Saturday evening 4th—Danbury, Sunday 5th—Somers, N. Y. Monday evening 6th—North Salem, Tuesday evening 7th—at Long Ridge, Wednesday evening 8th—Stamford, Thursday evening 9th—Norwalk, Friday evening 10th—Newtown, Sunday 12th, and Waterbury, Monday evening 13th.

THE SHIP IS READY.

BY MISS H. P. GOULD.

Fare thee well ! the ship is ready,
And the breeze is fresh and steady,
Hands are fast the anchor weighing ;
High in the air the streamer's playing,
Spread the sails—the waves are swelling,
Proudly round thy buoyant dwelling.
Fare thee well ! and when at sea,
Think of those who sigh for thee.

When from land and home receding,
And from hearts that ache to bleeding,
Think of those behind, who love thee !
While the sun is bright above thee !
Then, as down to ocean glancing,
With the waves his rays are dancing,
Think how long the night will be,
To eyes that weep, and weep for thee.

When the lonely night watch keeping,
All below thee still and sleeping—
As the needle points the quarter
O'er the wide and trackless water,
Let thy vigils ever find thee
Mindful of the friends behind thee !
Let thy bosom's magnet be
Turned to those who wake for thee.

When, with slow and gentle motion,
Heaves the bosom of the ocean—
While in peace thy bark is riding,
And the silver moon is gliding
O'er the sky with tranquil splendor,
Where the shining hosts attend her ;
Let the brightest visions be
Country, home, and friends to thee !

When the tempest hovers o'er thee,
Danger, wreck, and death before thee,
While the sword of fire is gleaming,
Wild the winds, the torrent streaming,
Then, a pious suppliant bending,
Let thy thoughts to heaven ascending
Reach the mercy seat, to be
Met by prayers that rise for thee !

THE WILDERNESS.

There is a Wilderness more dark
Than groves of fir on Huron's shore,
And in that cheerless region, hark,
What serpents hiss, what monsters roar ?

It is not in the untrodden isles
Of vast Superior's stormy lake,
Where social comfort never smiles,
Nor sunbeams pierce the tangled brake.

Nor is it in the deepest shade
Of India's tiger haunted wood
Nor western forests, unsurvey'd
Where crouching panthers thirst for blood.

'Tis in the dark uncultur'd soul,
By Education unrefined :
[Where hissing Malice, Vices foul,
And all the hateful passions prowl.]
The frightful wilderness of Mind.

GENTLENESS OF CHARACTER.

That gentleness which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and nothing except what flows from the heart, can render even external manners truly pleasing. For no assumed behavior can at all times hide the real character. In that unaffected civility which springs from a gentle mind, there is a charm infinitely more powerful than all studied manners of the most finished courtier.

True gentleness is founded on a sense of what we owe to Him who made us, and to the common nature of which we all share. It arises from reflection on our own feelings and wants; and from just views of the condition and the duty of man. It is native feeling heightened and improved by principle. It is the heart which easily relents; which feels for every thing which is human; and is backward and slow to inflict the least wound. It is affable in its address, and mild in its demeanor; ever ready to oblige, and

willing to be obliged by others; breathing habitual kindness towards friends, courtesy to strangers, and long suffering to enemies. It exercises authority with moderation; administers reproofs with tenderness; confers favors with ease and modesty. It is unassuming in opinion and temperate in zeal. It contends not eagerly about trifles; slow to contradict and still slower to blame; but prompt to allay dissension, and to restore peace. It neither intermeddles unnecessarily with, nor pries inquisitively into, the affairs of others. It delights above all things to alleviate distress; and, if it cannot dry up the falling tear, to soothe, at least, the grieving heart. Where it has not power of being useful, it is never burdensome. It seeks to please, rather than to shine and dazzle; and conceals with care that superiority, either in talents or rank, which is oppressive to those that are beneath it. In a word, it is that spirit and tenor of manners which the gospel enjoins where it commands us to bear one another's burdens; to rejoice with those who rejoice, and weep with those who weep; to please every one his neighbor for his good; to be kind and tender hearted; to be pitiful and courteous; to support the weak, and to be patient towards all men.—Blair.

GOVERNMENT OF THE PASSIONS.

What is there in the bosom which leads us wrong, directly in opposition to the suggestions of our reason? We see the right, and approve it; we wish secretly to pursue, but are misguided and stray. We are early apprised of the wrong, condemn and resolve to avoid it; but the first temptation seduces us away, as a traveller is deluded by a deceitful *ignis fatuus*, which draws him over bogs and briars to some dangerous pitfall, or to the edge of a terrible and destructive precipice. The delusive meteor which sports with man in the journey of life, is his vicious affections. He wanders through wilds, wherever they lead; and, though bleeding every moment afresh, from the wounds of the thorny way, still goes on as if impelled by irresistible necessity. But, however far we may have strayed from the right path, it is never wholly out of our power to regain it. Painful, indeed, will be the effort it will cost us to return; much resolution, much courage will it require to re-ascend; but we have always this to stimulate us in the attempt, that of the two ways the right one is certainly the best and most pleasant. But even when re-established in virtue we are still in danger, and still must we be active and vigilant. We are in life as a waterman rowing against the stream, and we surely go down if we rest on our oars. Never can we be secure from immediate harm, until we have acquired over ourselves a perfect command. On the one hand we shall be tempted by appetites, desires, and the dazzling phantoms of a wild imagination; on the other, we shall be driven from our way by the goadings of discontent, or hurried into error by the violence of passion. Never can we hope for security until we have so completely subdued the propensities of the heart, that we can silence every commotion of the bosom by the first attempt, and guide the mind to any subject at the first call of prudence. When, by a single whisper of reason, we can in a moment quell the refractory passions, then, and not till then, shall we able to judge of every thing in life with all the accuracy of right. Our bosom will be tranquil, whatever may befall us. Neither unlooked-for good will raise in it the tumult of joy, nor unexpected evil disturb it with violent sorrow. Like beings of a more exalted, a purer nature, we can look on the one with a generous indifference, and smile on the other with an undisturbed serenity of mind.—N. Y. Mirror.

THE UNMERCIFUL MAN.

Look into the world—how often do you behold

a sordid wretch, whose strait heart is open to no man's affliction, taking shelter behind an appearance of folly, and putting on the garb of religion, which none but the merciful and compassionate have a title to wear. Take notice with what sanctity he goes to the end of his days, in the same selfish track in which he at first set up—turning neither to the right hand nor to the left, but plods on, paces all his life long upon the ground as if afraid to look up, lest perchance he should see ought which might turn him one moment out of that strait line where interest is carrying him: or if, by chance, he stumbles upon a hapless object of distress, which threatens such a disaster to him—devoutly passing by on the other, as if unwilling to trust himself to the impressions of nature, or hazard the inconveniences which pity might lead him into upon the occasion.—Sterne.

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, Wholesale and Retail. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in his undertaking. Among the Books t may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

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P. PRICE.

New-York, May 26, 1822.

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T. WHITTEMORE.

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